April 10
1941

Millennial Star

Permission to the STAR by Thomas Nelson and Sons, Ltd.

The Easter Morn

Vol. 103, No. 15 **Thursday, April 10, 1941**

POETRY

PROSPICE

Fear death?—to feel the fog in my throat.
The mist in my face.
When the snows begin, and the blasts denote
I am nearing the place.
The power of the night, the press of the storm.
The post of the foe:
Where he stands, the Arch Fear in a visible form.
Yet the strong man must go:
For the journey is done and the summit attained.
And the barriers fall.
Though a battle's to fight ere the guerdon be gained.
The reward of it all.
I was ever a fighter, so—one fight more.
The best and the last!
I would hate that death bandaged my eyes, and forbore,
And bade me creep past.
No! let me taste the whole of it, fare like my peers.
The heroes of old.
Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness and cold.
For sudden the worst turns the best to the brave.
The black minute's at end.
And the elements rage, the fiend voices that rave.
Shall dwindle, shall blend.
Shall change, shall become first a peace out of pain.
Then a light, then thy breast.
O thou soul of my soul! I shall clasp thee again.
And with God be the rest!

—Robert Browning.

THOUGHT FOR THE WEEK:

The best thing to do with your troubles
is to introduce them to your blessings.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

Vol. 103, No. 15 Thursday, April 10, 1941 Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 2s. 3d. for three months; 4s. 6d. for six months; 6s. 9d. for nine months; and 8s. 8d. per year.

JAMES P. HILL
Editor—Publisher

149 Nightingale Lane, London, S.W.12. Telephone BATtersea 4510

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.

★

EDITORIAL

Argumentative Religion *from The Instructor* - - 232

ARTICLES

The Mission Of Jesus The Christ
by Elder William S. Erekson 226
Where Art Thou, Abraham? *by A Lover of the Bible* - 229
Opportunity *by Elder Reginald R. Brown* - - - 234

SPECIAL FEATURES

Stories Of Some Of Our Hymns
by Elder George D. Pyper 236
Two Pages For The Young Folk - - - - - - - 238
The Sun's Family Of Planets *by J. H. Bell* - - - 238

Mission Genealogical Message - - - - - - - 235
Doings In The Districts - - - - - - - - - 240
District Conference Dates Announced - - - - - 240

★

THIS WEEK'S COVER

"THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

"But Mary stood without the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre.

"And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

"And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

"And when she had thus said, she turned herself back, and saw Jesus standing and knew not that it was Jesus. . . .

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master."

—John 20: 1, 11, 12, 13, 14 and 16.

The Mission Of Jesus The Christ

By Elder William S. Erekson

"AND THIS IS LIFE ETERNAL, THAT THEY MIGHT KNOW THEE, THE ONLY TRUE GOD, AND JESUS CHRIST WHOM THOU HAST SENT."

It is said that more books have been written regarding Jesus than of any other individual the world has ever known. One man may see in Him the super salesman. The educator uses Him as an example of perfection in teaching. The advertiser finds that He was a master at the art of getting attention. The student of law and justice acknowledges His great wisdom. Individualists refer to Him as the great individualist, and devotees to Communism, if they mention Jesus at all, assert that He was the original Communist.

All of these different people find something in the life of the Master that they can understand. Many accept only that which has bearing on their particular interest. To such would Jesus not have said, "Ye have eyes and see not?"

Now should the individualist fail to consider as important Jesus' teaching of the Fatherhood of God?

Should the teacher deny the demonstration of the soul's immortality which Jesus gave?

Or should the Communist, intent upon establishing equality, ignore as being necessary thereto, the consciousness among men, of their brotherhood?

No!

FAIL TO SEE

They should seek to accept all these things, and more. These teachings of the Lord's should be but indicators of the fulness of truth which He taught. Understanding these should help them to understand more, to accept the Christ in His full stature.

To have sight and yet fail to see—that is a commonplace these days. How apt man is to see the effect of his own foolishness, and yet how ready to alibi the cause thereof. Physically many ills are the result of poor vision. Spiritually and morally, insufficient perspective and sight, bring error, unrighteousness and misery.

To one who is blind the greatest gift would be that of sight.

We read this:

"And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

"Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. . . . Jesus spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay. And said unto him, Go wash in the pool of Siloam. . He went his way therefore, and washed, and came seeing. . . .

TAKEN TO PHARISEES

"And it was the sabbath day when Jesus made the clay, and opened his eyes. . . .

"Therefore said some of the Pharisees, This man is not of God, because

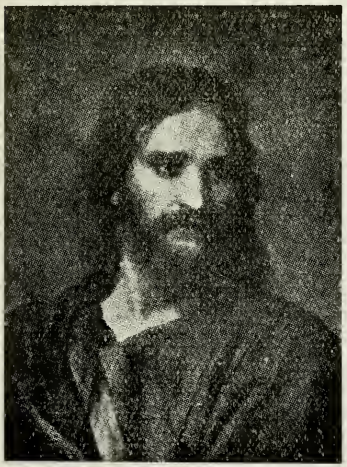
he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them."

The Pharisees and the learned Jews were unable to recognize Jesus the Christ. They had been anticipating for years the coming of a King from the House of David, but he was to come in grandeur and glory to deliver his people from the oppression of Roman rule.

ONLY A NEIGHBOUR

Even His own people saw in Jesus only a man from Nazareth and they asked, "Is not this the carpenter's son? Is not his mother Mary, and his brethren, James and Joses and Simon and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?"

Even among those who had lived with and followed Him, there was misunderstanding at first. Two of them said after He was dead. "But we trusted that it had been he which should have redeemed Israel."



The Christ

Others counted the association that had been theirs as a wonderful experience to be treasured as a memory, for in the hour that He was sorely abused "all the disciples forsook him and fled." "And the Chief Apostle followed him afar off and denied him thrice."

And then they all went back to their nets anxious to start again their occupations, that had for three years been interrupted. Truly they had eyes to see and ears to hear, yet they neither saw nor heard, nor did they understand this mission of the Son of God.

CHANGE OCCURS

Finally Jesus met them upon the hill and "While they beheld he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

Immediately thereafter there occurred a marvellous change in the Eleven. They received the Holy Spirit, which was to them as the ointment of clay was to the man born blind. They could not say—Whereas we were blind now we see.

It was through this power of revelation that the persecutions of Saul of Tarsus were ended and that his life was changed to one of service, proclaiming this Jesus as the life and light of the world.

It was through this power of God to reveal to man that the

Prophet Joseph Smith saw Jesus the Son of God and received his commission to re-establish the Church of Christ.

It is only through the power to reveal that God can make known to men His great truth.

It is not expected that all shall be worthy or indeed need to see Jesus face to face, but He has promised a sure and certain witness. He has said that only by the power of the Holy Ghost shall people know of His divine mission. Among His followers this blessing will be present. His servants must have more than the doctrines of men, with a form of Godliness, yet denying His power. They must know—spiritually they must see.

WORDS IN WORLD

For two thousand years the words of the New Testament have been in the world. No one would deny the influence for good which these writings have exercised. It is hoped they shall continue to influence men. But it is more than just their influence that is needed. No surer evidence of this fact can be presented, than the condition of the very organizations which claim to stand for the words there recorded. Are not the schisms in these organizations the result of spiritual darkness? Would there be these many sects, if all were susceptible to the influence and direction of the Holy Spirit?

It is admitted that hearty acceptance of even part of the Master's teachings could eliminate the horrors of present world conflict, but here, too, would it be possible for adherence to His precepts, without His spirit? If Christian peoples are in such spiritual darkness as to be unable to unite on His doctrine, how could men expect His doctrine of human brotherhood to be effective if adopted by the nations, without the elevating and binding power and vision of the Holy Spirit?

The achievement of the ideals which Jesus set up will only be possible when men can personally declare their knowledge of Him. Jesus once asked, "Whom do men say that I, the son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

UNDERSTAND MISSION

With such assurance, possessing this vision, having this witness, men would leave aside their warfare, churches would no longer have reason for their bickerings, they would keep the word of Him whose name they would then accept. Theirs would be the testimony revealed by the Holy Ghost—the revelation by which Peter obtained his sure knowledge. They could then understand Christ's statement of His mission, "For behold this is my work and my glory—to bring to pass the immortality and eternal life of man."

The revealed word says, "Behold, I will tell you in your mind

(Continued on page 231)

Where Art Thou, Abraham ?

By A Lover Of The Bible

FOR the teacher of the Bible, the most usable of Christ's words are: "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." In the preparation of a lesson this quotation strikes the keynote of the method to be used. Ask. . . . As soon as you know you have God's Word to give the others, ask that its full meaning be made clear to you. This asking will give you eyes that see and ears that hear. Then seek. . . . Open your heart to the meaningful happenings of life all about you. Know that if you are sincere in your desire to do His work He will reveal to you the material to use. When you gather from experience the precious examples for your story, then you are ready to knock. What is the hidden treasure? Why was this story put in the Holy Book? And the answer will come.

I was asked to teach the story of Abraham's offering of Isaac as a sacrifice. I had heard the story many times. As a child it had horrified me that a father would do such a thing. As a youth I rebelled at youth being sacrificed. As an adult I questioned but palliated myself with the thought that Abraham lived in the days of sacrifice. Now I wondered how I could make the story live in the twentieth century. I asked myself the question as was my habit the minute I knew I was to pass it into the hearts and minds of others. Through the week I sought the answer.

On the bus the next morning I looked around for faces that might resemble Abraham's, strong, trusting faces of men who would do God's work unfalteringly. I was disappointed. Men's faces were too unconcerned, too troubled, too sad. "Abraham, where art thou?" I asked half aloud, and the lady in the seat ahead of me turned a quizzical eye in my direction.

It was stocktaking time, and the thought of the ancient man of faith was far from me that day. I walked home after work to stretch myself a bit and expand my lungs. Ahead of me was a familiar figure, a neighbour. He was walking slowly and his shoulders were a bit drooped. Apart we contemplated our troubles, together we might laugh; so I caught up with him and put a cheery tone around the old words.

"How's everything?" I smiled oddly.

"All right," he said.

"You never go down on my bus, do you?" I continued.

"I walk." He didn't help much in making conversation.

"I'll walk with you from now on, it would do me good." I was getting on.

"I lost my job," he said shortly, "I won't be going any more."

I thrashed around in my mind for some thought that wasn't pity or pessimism. Finally it came.

"You have a promising young son, haven't you?"

"Yes, I have."

"What's he doing?"

"This is his last year. He's studying to be a scientist. He'll have to stop school now."

My neighbour's voice was not bitter. It was not cold, and when he added, "I haven't told him yet. I'm one of those men who always believes something will happen. It usually does," there was a queer tone as of some far off flute ringing in his voice. My words sounded flat when I tried to fill in the silence with the commonplace, deadened remark.

"Life plays queer tricks on us sometimes."

He caught me up immediately with fire in his words.

"There aren't any tricks. God tests us and if we come through we go on to another testing. My soft spots are my tithing and my son, God's law and my child. I have enough money saved to pay my tithing, and if my son's career is to be cut off, it is all in His hands." He turned toward me and a light shone upon his face.

"I have enough faith to take me into tomorrow."

I wasn't very talkative that night at supper. My wife told me about someone who was sick down the street and the headlines of the paper carried me ino a whirlpool of troubles. So it was not until three days later that I recalled my neighbour who, upon second thought, resembled the man in the story I was to teach. There had been no question of his using the tithing money to tide his family over. Tithing was God's law, and he, a man of faith, obeyed it. Yet I was sure there were many men who would have considered the situation an emergency. But not one of Abraham's seed. Nor had he complained of his son's necessary sacrifice. I felt quality in this man. Yet he was passive. Perhaps he was just letting these things be because they were fate. However, I couldn't get over the strong conviction that the calm within him was a gift of the spirit.

My son met me at the door that night with the news that the little chap up the street must be dying; cars had been rushing up.

"What's his name?" I asked.

"Dale," said my son softly. Suddenly I remembered that I had heard of him from my wife. Queer how one must have his attention struck several times before he will arise and be a Christian. I turned from my door and said, "I'll go and see, son."

The atmosphere I had expected was not there. There was no worry on the faces of the parents. There was no tension in the house. He must have passed the crisis.

"Is there anything I can do?" I asked clumsily.

"We wanted someone; will you join my husband?" The other poised and smiling spoke. "You see we feel we must put Dale in the hands of God."

I laid aside my hat and followed them into the room. I had not been as good a neighbour as I should have been, but when I saw the child I remembered how talented he was, a promising young violinist.

Words came to me slowly and soon I was gripped by a spirit stronger than I. I heard myself saying that he would be re-

leased from pain and would go peacefully on to play greater music than before. When I stopped I dreaded to look up.

"It is God's will," Dale's father said. "If we abide by His will that is the most we can do." Then a lightness took possession of us—a joy, and we were smiling. The child stirred. He gave a deep breath and opened his eyes.

"I'm all right, mummy," he murmured. As I slipped outside the door to leave the parents alone with their returned child I almost expected to see a ram caught in a bush.

Later on the father told me he had not let his wife know how ill the child was. And I wondered for the first time whether Abraham said anything to Sarah before he took Isaac up into the hills.

How strangely these men had come into my week's experience. Yes, Abraham is here today, I said to myself, but only those who are looking for him will find him. "What went ye forth to see?" I know now why Christ said that. If I had gone forth to see sorrow and trouble and injustice perpetrated upon good, hard-working men, I would have found it.

The third and climactic event of my search was meeting the man with a trailer who had left home and family in order to take the message of Christ to the world. He was the first man I had met who lived the Beatitudes and made them work. He took no thought of the tomorrow. He had an eye single to the glory of God and went about doing his Father's business. He lost his life that he might find it and from the joy on his countenance there was little doubt that he had found it. Yet many people smiled at him and thought him foolish. They would have thought that other Abraham foolish, too, if they had lived long ago and had known what he set out to do that memorable morning.

"Know ye, therefore," said Paul, "that they which are of faith, the same are the children of Abraham." I had asked, "Where art thou Abraham?" and three children of his seed had come into my life: the first obeyed the law without question, the second had faith which was unfaltering, the third was joyously offering all to God. The Bible story had come alive. Now I had the spirit that would fill the lesson until it overflowed into the hearts of the hearers and carried conviction. For it is the spirit that quickens and makes alive.

★

THE MISSION OF JESUS THE CHRIST

(Continued from page 228)

and in your heart, by the Holy Ghost, which shall come upon you."

"For the promise is unto you and your children and to all that are afar off, even as many as the Lord our God shall call."

It is worth the effort, the investigation, the supplication, the obedience to Christ's principles, for one to know. "For this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

The Latter-Day Saints' "Millennial Star"

THURSDAY, APRIL 10, 1941

EDITORIAL

Argumentative Religion

THERE is an important distinction between an "argument" and a "discussion," which it is always necessary to keep in mind.

To "argue" or "debate" is to adduce reasons, or facts, why a given position or proposition is true or untrue; to "discuss" means to "judge" or to "weigh" a statement or idea so as to see it clearly in its separate parts. The derivation of the words "argue" and "discuss" gives us a clue to their proper use in religion. When we "argue," we make "clear" (Latin "argutare") the reasons for holding a position, but when we "discuss" anything, we "shake" it up (Latin "dis" and "quatere"), so as to disjoint its parts in their relation to one another.

In a discussion the personal element is eliminated; our only aim is to understand; the emphasis is always, or should be, on the idea or the proposition under consideration. You state your position or conception, and I state mine, and that is all there is to it. Each of us, according to our lights, reflects over what has been turned into sight and accepts or rejects what seems to his mind to be true or false. But in an argument the personal element is always strong, and therefore more or less heat, though little light, is generated. When you have made a statement or an explanation and it is in conflict with another statement or explanation by someone else, each of you deems it necessary, in an argument, to "prove" his stand. Now, since no one wishes to be thought in the wrong in his thinking or conclusions, irritation, anger, and kindred feelings are aroused, and so clear-thinking and mental sight flee out the window. Thus contention arises.

Time out of mind, contention has been the bugbear of religion. In every dispensation it has existed, and in every dispensation it has been condemned by the prophets.

The Book of Mormon abounds in unfavourable mention of contention. Says the good king Mosiah: "O my people, beware

lest there shall arise contentions among you, and ye list to obey the evil spirit, which was spoken of by my father [Benjamin]." It was contention among them that, in the end, destroyed the people of Zarahemla. Alma the elder urged his colony against "contention, one with another," and advised them to "look forward with one eye, having one faith, and their hearts knit together in unity and in love." And Alma the younger, many years later, pointed out that, in critical times, such as are produced by war, there was a special reason for unity and love, without contention. "He that hath the spirit of contention," our Saviour told the Nephites when He visited them, "is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another."

Equally pronounced against contention is the Doctrine and Covenants. The gospel, we are told there, was introduced in this dispensation "that there may not be so much contention," for "Satan doth stir up the hearts of the people to contention concerning the points of my doctrine." In section 95 there is a specific prohibition of contention (which is nothing else than argumentation) in connection with the School of the Prophets. It is characterized as "a grievous sin," "grievous unto the Lord." "Therefore," continues the passage, "I sent them forth to be chastened." Debate, argument, contention almost broke up the School in Kirtland. Hence the reproof. Moreover, when the same spirit manifested itself in the Zion of Missouri, the Lord said in explanation of the expulsion of the Saints from that section: "Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances."

Argument, contention, strife has no place in any gathering held under the auspices of the Church of Jesus Christ of Latter-day Saints.

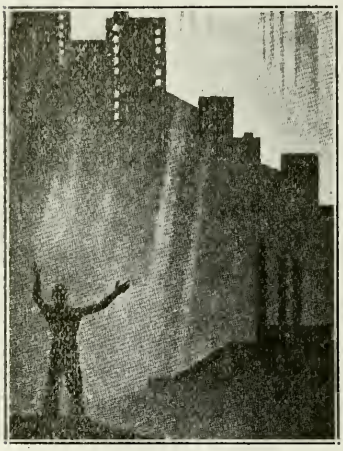
Jesus never argued; He only stated what He held to be true; and His hearers did the arguing. Similarly the Prophet Joseph Smith never argued; he merely explained. It is doubtful whether any truth ever issues from an argument. On the contrary, truth generally comes out of a discussion, a free exchange of ideas, views, explanations. Argument nearly always generates heat, and a heated mind is not apt to see clearly.

Contention is of the devil anywhere.

—From "The Instructor."

Opportunity

By Elder Reginald R. Brown



READ this glorious truth—it is found in the Book of Mormon: "When ye are in the service of your fellow beings ye are only in the service of your God."—Mosiah 2: 17.

Never before in the experience of men of today has there been so great a need for human understanding—nor more scope for the practical demonstration of Christianity; not the Christianity that has been twisted for centuries by scheming men to satisfy personal ambitions, but a Christianity that preaches the universal brotherhood of man and Fatherhood of God, one that changes the hearts of men. The weeds of war that are choking the flowers in the garden of peace, will blight the vision and leave a permanent scar on the mind of man, unless he knows now why he is fighting, and what his ultimate goal is.

President Joseph F. Smith once said to the Latter-day Saint boys who joined the army:

"When our boys are called into the army, I hope and pray that they will carry with them the Spirit of God, not the spirit of bloodshed, of adultery, of wickedness, but the spirit of righteousness which leads to do good, to build up, to benefit the world, and not to destroy and shed blood.

"I want to see the hand of God made manifest in the acts of the men that go out from the ranks of the Church of Jesus Christ to help, to defend the principles of liberty and sound government for the human family.

"Let them go forth in the spirit of truth and righteousness, the spirit which will direct them to save rather than destroy, which leads to do good rather than to commit evil, with love in their hearts for their fellow men, prepared to teach to all mankind the saving principles of the Gospel."

When the President of the Church gave these words of advice to youth, he outlined the purpose of our struggle; not to destroy our enemy, but to erase from him that part which was slowly devouring everything in him that was good.

If we have an apple that has a bad part in it, we take a sharp knife and cut from it that part which is unhealthy, for if we do not, it will inevitably turn the whole apple bad, and from that one apple the whole box will be lost. If the apple has gone too far to repair, then it should be cast aside, for, as the scriptures say: "It is better that one or two be lost, than the whole world perish in iniquity."

When the Lord said, "But I say unto you thou shalt love thine enemy," He exhorted men to draw aside the curtain of political differences, to look beyond the pale of human weakness and see man as he really is—a god in embryo. The process

of stripping may be long and tedious, but as He said to Joseph Smith, who had more enemies than any man of his time, "How great shall be your reward in heaven if ye bring but one soul unto me."

After the process of regeneration has been completed and once again men can enjoy the harmony of international brotherhood, the seeds will be planted that will herald the arrival of the long awaited event that will unite all men in perfect understanding with their brother and Saviour Jesus Christ, the Millennium. It is an individual job for everyone, all must play their part in the realization of this prophecy, it is the *I* that counts now. What part *I* take in this new deal does make a difference to him—my enemy, the man I am trying to help. The words that the late King George V had constantly on his desk serve as an inspiration to our personal effort: "I shall journey through this world but once. Any good thing therefore that I can do, or any kindness that I can show any human being, let me do it now; let me not neglect nor defer it, for I shall not pass this way again."

★

Mission Genealogical Section

IS the Genealogical Committee functioning in your branch? If not, can we help you with your problem? We are eager to give service. Please write to Mission Supervisor, 149, Nightingale Lane, Balham, London, S.W.12.

Many of the Saints are finding it a wise policy to be prepared against any event by having all their records, and research data, kept in one case which can be located in the safest place in the house; in the case of fire or bombing this can quickly be removed to safety.

Have you a copy of all work sent to the Temple? In these days of uncertainty, it is a wise plan to retain a record of all work sent over.

Prepare Sheets From Proper Records Only.

The General Authorities of the Church have given explicit instructions to insist that this rule be observed.

"Information must be entered in a satisfactory record before being copied on Temple Sheets.

"Prepare the record first, then make out the Temple Sheet from it.

"Innumerable sheets made out directly from printed books, or from letters, loose pages, and pencil note books, without any permanent record being made, have been lost.

"If Temple work is worth doing and being entered in all the records of the Temple, surely it is worth keeping accurately entered in a record book. It is enjoined upon the people to keep their records up to date and in proper order."

—Extract from "Seeking After Our Dead."

—Mission Genealogical Committee.

Stories Of Some Of Our Hymns

By Elder George D. Pyper

General Superintendent of the Deseret Sunday School Union and First Assistant Chairman of the Church Music Committee

TRUE TO THE FAITH

Words and Music by Evan Stephens

From The Improvement Era

Shall the youth of Zion falter,
In defending truth and right?
While the enemy assaileth,
Shall we shrink, or shun the fight?
No!

Chorus:

True to the faith that our parents have cherished,
True to the truth for which martyrs have perished,
To God's command, soul, heart and hand,
Faithful and true we will ever stand.

While we know the pow'rs of darkness
Seek to thwart the work of God,
Shall the children of the promise
Cease to grasp the "iron rod?" No!

We will work out our salvation,
We will cleave unto the truth,
We will watch and pray and labour,
With the fervent zeal of youth. Yes!

We will strive to be found worthy
Of the kingdom of our Lord,
With the faithful ones redeemed,
Who have loved and kept His word.
Yes!

THE late Evan Stephens, the most prolific composer of Latter-day Saints hymns, who wrote "True to the Faith," had a clear conception of the requisite fundamentals of Latter-day Saint hymnody. On the subject he wrote:

"The songs and music of the Latter-day Saints are in perfect accord with the spirit of the newly revealed Gospel of Jesus Christ, as restored in modern times through the medium of the Prophet Joseph Smith.

"In contrast to that generally used by the churches of the day in which this Church was set up anew upon the earth, they are as light to darkness, or brightness to gloom. Expressions of fear and sorrow, the terrible confessions of and lamentations over sin, the constant dwelling upon the sufferings of our crucified Saviour, and the eternal tortures in store for sinners, give place in the songs of the Latter-day Saints to expressions of hope, joy and the sense of sins forgiven. More emphasis is placed upon the love and the glorious conquest of our Redeemer than upon his earthly sufferings; more on the final redemption of all erring humanity than upon a never-ending suffering of souls. When the heartstrings and the fount of tears are to be touched at all, it is with tenderness, sympathy and joy, rather than with terror and sorrow. This is equally true of the keynote of text and music, when the songs are really characteristic of the prevailing spirit of 'Mormonism.'

"A young professor of music recently put to me the question, 'What would you term the "Mormonistic" in music?' I re-

plied, 'That which breathes optimism and not pessimism; music in which the sombre must not predominate, but be used only as a means of contrast to heighten the effect of the bright.'"

When Evan Stephens was conductor of the Tabernacle Choir he was thrilled on one occasion by a sermon delivered by the late President Joseph F. Smith on the subject of "The Third and Fourth Generations."

At the close of the service Professor Stephens strolled alone up City Creek Canyon pondering the inspired words of the President. Suddenly the muse came upon him and seated upon a rock which was standing firm under the pressure of the rushing water and happily symbolic of his theme, he wrote with a pencil the words of "True to the Faith" and with roughly drawn staves composed the music.

"It isn't words or music to dream over;" he later said, "it is that pulsating with the life and action of today. Yesterday was the dreamer's day. Today belongs to the active, wide-awake worker, and our religion is pre-eminently in harmony with today and its unparalleled activity. Our songs and music, to a degree, at least, are here again in harmony with our religion, as they should be; and, true to its active, optimistic character, our young people sing:

> We will work out our salvation,
> We will cleave unto the truth,
> We will watch and pray and labour,
> With the fervent zeal of youth. Yes!
>
> True to the faith that our parents have cherished.
> True to the truth for which martyrs have perished.
> To God's command, soul, heart and hand.
> Faithful and true we will ever stand.

"'True to the Faith' was first published in "The Juvenile Instructor," Volume 40, page 95, and was proposed by the Sunday School General Board to be sung at their conferences in 1905. On the copy was written: 'Lovingly dedicated to my 20,000 pupils of Zion.'."

This song, more than any other, in the opinion of the writer of this sketch, contains more of the composer's emotional enthusiasm than any other of his writings. Professor Stephens loved the youth of Zion. He was companionable with them and did much for those who came within his charmed circle. This song was his spiritual advice to them.

★

WEDDING

NEWHOUSE-WATTS — On Sunday, March 23rd, the marriage of Sister Doreen Edith Newhouse to Mr. Tom Joffre Watts was solemnized in the Norwich Branch Chapel, the ceremony being performed by Branch President Alfred Woodhouse.

Mr. Watts is serving in the R.A.F. and Sister Watts in the W.A.T.S.

Two Pages For The Young Folk

THE SUN'S FAMILY OF PLANETS

By J. H. Bell

From the Children's Friend

LOOK up at the sky on a clear night and you will see two thousand or more twinkling stars. Three or four of these are probably planets; for a few of the planets are visible every clear night of the year. The others are suns, similar to our own sun.

Did you ever think of the sun as a mother with a large family called planets instead of children, which she governs wisely and well? The planet closest to her is Mercury. He is the smallest in Mother Sun's family; his work—his journey round the sun—is shorter than the other planets. Then there is Venus, a beautiful planet, clear and lucid as the most perfect diamond. We will call her a sister to the fiery, fleet-footed Mercury. Next comes the one planet which we know best of all—in fact the only one that we know a great deal about. This star has something which Venus and Mercury have not.

This planet is our very own. We call it the Earth. And what it has that those other two stars have not is a moon. The Earth makes its journey round the sun in twelve months or a year. And during those months we have our seasons: summer, winter, autumn, spring. We also have in summer long days and short nights; in winter, short days and long nights.

The next of Mother Sun's children is Mars. Named Mars because the ancient people who were a warlike people had a god of war whom they called Mars. And seeing that this beautiful planet had a red colour, they called it Mars. This is the planet that our great astronomers hope some day—since they are beginning to do such wonderful things with radio—to be able to get a message to, or, perhaps, receive one from.

Now the next one of Mother Sun's children is a giant one. He lives a good deal farther away than Mars. His name is Jupiter. It is a very large planet. It would make 1,200 worlds like ours. It takes it twelve years to make its revolution around the sun. Astronomers say that Jupiter cannot be inhabited because it is yet not quite cold.

Saturn is the next member of the Sun's family, and it is still farther away. The one thing to remember about Saturn is its beautiful rings. Not unlike, as we see through our telescopes, beautiful rainbow scarfs thrown around it.

The next and the very farthest away of the Sun's family of eight planets is one called Neptune. It is nearly three billion miles away. It is a large star and it requires one hundred and sitxy-five years for it to make its journey around the sun.

(Continued at foot of opposite page.)

Spring

By Bergeta Williams

March is a burly boy of ten,
Who is hale and hearty and wild and rough,
With tousled hair and shirt tail out,
The kind that is made of real boy stuff.

April's a dimpled baby girl,
Sweet and rosy and very fair,
Eyes the shade of a violet blue,
And a smile to hide the tear-drop there.

May is a maiden, calm, serene,
With wide brown eyes and frilly gown,
But oh, she moves with such lithesome grace,
This maiden so lately come to town.

★

Tell The Truth

THE trouble with a lie is that it can never stand alone. It takes a lie on each side to hold it up, and a dozen lies at its back, besides. For a boy or girl to tell one lie and stop there might seem but a small sin—but then it can't be done: and how large the lie, and the sin, will be before things end no one can calculate.

★

BIRTH

GRANT — A son was born to Sister and Brother Ian Grant of the Edinburgh Branch, Scottish District on February 5th. The child was blessed and given the names of Gary Ian on Sunday, February 23rd, by Brother James Martin.

★

TWO PAGES FOR THE YOUNG FOLK

(Continued from previous page)

A little boy once asked his mother if the stars couldn't find a shorter path to make their journey around the sun. She told him that the stars obeyed a fixed law. They had one direction—one large circle in which they travelled. This is called their orbit. They never leave it. If they did—if like disobedient children, they broke away from Mother Sun's laws and wandered off in another direction, they would soon get away from her influence (gravitation) and lose their way. Then they would be called comets, or wandering stars, taking such long journeys one is hardly able to think about. One of these wandering stars is called "Halley's Comet." It was here in 1910. It will be seventy-five years before it will pass this way again.

DOINGS IN THE DISTRICTS

Liverpool

Burnley Branch held a social and dance on Saturday, March 22nd. The programme consisted of games and concert items rendered by members of the branch. Brother W. Duckworth conducted the games.

London

A Priesthood Convention, under the direction of the London District Presidency, was held in the chapel of the North London Branch on Thursday, March 27th. It commenced at 7.0 p.m. and was attended by a fairly good representative group of the London District brethren. Testimony bearing occupied the first part of the programme and was followed by the development of the theme by several speakers, viz., Elder William Taylor-Smith, Elder James R. Cunningham of the Mission Presidency, Elder William O. Chipping, District President, and Elder James P. Hill of the Mission Presidency. A splendid spirit prevailed throughout.

The Annual Gold and Green Dance of the London District was held on Saturday, March 29th, at the South London Chapel. Though the number in attendance was low in comparison with past years, a very fine evening was enjoyed by all present. The programme was carried out under the direction of the District Supervisors of M.I.A., Sister Madeline Hill and Brother Joseph Willmott. Brother Charles Stephenson acted as M.C. and conducted a variety of dances including the "Virginia Reel," a popular favourite, and several novelty and spot-prize dances. The hall was tastefully decorated in the M.I.A. colours, and the latest dance records played on a radio-gramophone provided music for dancing.

A baptismal service was held in the South London Chapel on Sunday, March 30th, under the direction of the London District Presidency, commencing at 12 noon. Several candidates had gathered and were baptised into the Church as follows:—Ian Alexander Lindsay by Elder Harry Laycock, Gordon James Lindsay and Kenneth Samuel Lindsay by Elder Lawrence Moore, Horace Henry Smith, Rose Naomi Munton, and Julia Margaret Walton by Elder James P. Hill. Confirmation followed immediately in this order: Ian Lindsay was confirmed by President A. K. Anastasiou, Kenneth Lindsay by Elder James R. Cunningham, Gordon Lindsay by Elder James P. Hill, Horace Smith by President A. K. Anastasiou, Rose Munton by Elder James R. Cunningham, and Julia Walton by Elder William O. Chipping.

A large number had gathered to witness the ceremony and many friends new to the Church expressed satisfaction at being able to see a baptismal service.

ANNOUNCEMENT !

DISTRICT CONFERENCE DATES

Conferences will be held throughout the British Mission in all Districts on the following dates:

May	18th -	Norwich	July	13th -	Birmingham
May	25th -	Leeds	July	20th -	Liverpool
June	1st -	Irish	July	27th -	Welsh
June	15th -	Sheffield	Aug.	3rd -	Scottish
June	22nd -	Bristol	Aug.	10th -	Manchester
June	29th -	Nottingham	Aug.	17th -	Newcastle
July	6th -	Hull	Aug.	24th -	London

Members of the Mission Presidency will be in attendance at every Conference.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Clayton:
L.D.S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side,
Masonic Hall,
30. Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S Hall,
back of 13, Church St.

Halifax:
13, Byron Street
Hansen Lane.

Hanham:
20, Northfield Ave.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street

Stroud:
Harley Wood,
Nailsworth.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
L. and Y. Station

GENEALOGISTS ALL!

TO AID YOU

IN YOUR

GENEALOGICAL WORK

WE OFFER YOU THE FOLLOWING BOOKS FOR SALE:

HANDBOOK for GENEALOGY

AND

TEMPLE WORK

Of invaluable assistance in Practical Research Work

3/6

SEEKING AFTER OUR DEAD

OUR GREATEST RESPONSIBILITY

An excellent treatise touching all phases of the work

3/6

TWO PAMPHLETS:

ELIJAH the PROPHET

A discourse by Elder Joseph Fielding Smith

SALVATION for the DEAD, GENEALOGY and TEMPLE WORK

Published by the Genealogical Society of Utah

6d. Each

BARGAIN OFFER!

SURNAME AND RACIAL HISTORY

An inestimable work and of tremendous aid to all interested in Ancestry

Treats the stream of Racial History from Adam.

English, Welsh, Scotch, Irish, French, German and Swiss Surnames dealt with

Edited and Compiled by SUSA YOUNG GATES

7/6 reduced from 15/-

Not many in stock

SEND ORDERS WITH REMITTANCE TO:

THE MISSION BOOKSTORE

149 Nightingale Lane, London, S.W.12

The Lude Press, 373, Earlsfield Road, London, S.W.18.